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THE NUR AF' SHAN

Vol. VII

FRIDAY:—OCTOBER 9th, 1903.

No. 41

EDITORIAL NOTES.

The Mussoorie Conference completed its work on Friday of last week. The interest was maintained throughout and all went away feeling that it had been good for them to be there.

The more devotional papers and addresses, by the Rev. Handley Bird, and "The doctrine of Sin—the scriptural teaching and its practical bearing upon missionary life and work;" and the Rev. J. W. Charlton M. A of Calcutta, on "The Privileges of believers in Christ," and also of the Rev. W. A. Mansell M. A. on "The Value of Meditation in Christian experience; were of unusual interest and power. Mr. Bird called us back to the Bible teaching as to the awful character of sin, as that disease of the soul which is incurable by human skill and to save from which God sent His Only Begotten Son into the world. Mr. Charlton emphasized our need of realizing what Christ has called us to, and the need of holy lives revealing Christ unto the people round about us. Mr. Mansell emphasized that meditation upon God and His word, which should at once save us from the foolish dreaming of mysticism, and yet bring us into realizing touch with God, as he is revealed to us in His works and His word.

The paper of Miss Gregg of the Mathra Training School for Girls was exceedingly helpful, showed that no mere intellectual training, however good, could compensate for moral and spiritual culture. This result can only be attained in a highly spiritual environment.

The address of Mr. W. H. Stanes, on Work amongst the Young, was most interesting. He advocated the introduction of the kindergarten principle in the religious training of children.

The article of Rev. E. M. Wherry D. D. on "The progress and present status of the Muslim controversy," was a review of the evangelistic work of Protestant Christianity undertaken during the last century for the conversion of Muhammedans. It included a review of the literature on the subject written on both sides.

On the last day, three addresses were read. The first by Rev. I. F. T. Hallows M. A, pastor elect of the Union Church, Mussoorie on "How to win men to God." The second address was a most interesting and suggestive presentation of the work of the Mission to Lepers in India and Asia by the Secretary for India, T. A. Bailey Esq. The closing address was by the Rev. T. S. Wynkoop M. A, on "The Bible Society Centenary." Those who fancy that the Bible is losing its influence in the world would do well to read the literature of the Bible Society Centenary movement. "Arrangements have been made for another conference at Mussoorie in 1904.

We print elsewhere in this number an adaptation of an article taken from the writings of Mr. Lafcadio Hearn, published in the *Arya Messenger* of September 11th, ult. The object of publishing this resume of Mr. Hearn's articles is, no doubt, the laudable one of arousing the patriotic sense among the Hindus. It is the third of three articles. The first calls attention to Japan's national political progress, along the line of developing native ideas as to dress, habits of life, architecture and religion. The writer, however, in his zeal to exalt everything Japanese, fails to give credit to foreign influence in all this. Every one knows that the *progressive Japanese*, who have accomplished these wonderful advances, have had to fight tooth and nail the efforts of the conservative element in Japan. But for the necessary compromise with the opposition, the Japanese would never have made the progress they have. The true spirit of the intelligent patriot in Japan has been to *adopt everything foreign, so far as it will profit Japan while concerning everything good at home.* It goes without saying that native habits of life and modes of dress, style of architecture, &c, which express, in general terms, the experience of many generations, are the best for any country, *provided they are suited to the occupations, the health and the decency of the people.* The introduction of Railways and steam machinery of all kinds has compelled a change of dress for the men at least. Flowing robes and loose pajamas endanger the lives and hinder the movements of employees in mills and factories. The native dress of women in Japan is unsuited for public display and hence the

MADE IN JAPAN

change called for by those women who attend the public schools in Japan. Such changes are the outcome of the truest patriotism, and the Japanese have made them in spite of the clamors of those who are still wedded to a dead past. Our Hindu and Muslim reformers could learn many valuable lessons from these Japanese.

There is a strain throughout these "adapted" articles which we regret. It is an attempt to cast reflection upon the missionaries and to scoff at the conscientious scruples of the Christians of Japan. Every man, who knows anything of Japanese civilization in its modern progressive form, knows that the prime movers in all this were none other than the missionaries of the religion of Jesus Christ. Their followers are among the most influential men in the Parliament, the Army and the Navy of Japan. These men, like their coadjutors in India today, are the strongest advocates of the conservation of every good thing in Japan. So mighty has been the influence of the Gospel that many desire to adopt Christianity as the religion of Japan. To be sure the religion of Jesus will be adapted to Japanese ideas to some extent. *There is really nothing essential to the Religion of Jesus, save the necessity of Faith in the Bible as the only Word of God; the recognition of Jesus Christ as the only Incarnation of God, who came into the world to save men from sin; the necessity of repentance from sin; and righteous living.* Whatever likeness may be seen among the nations of Europe has been due to the working out in national life of the inner influences of the Spirit of God upon the people. The ultimate form of Christianity in India will, no doubt, be such as to meet the peculiar idiosyncracies of the national life of the people.

The Buddhism of Japan has long since been dead, having degenerated into a gross idolatry, scarcely to be distinguished from the Shinto paganism of the aborigines. All efforts to revive it have thus far failed. The reason is partly because Buddhism fails to meet the real spiritual needs of men; and perhaps, most of all, because it stands for the old regime and arrays itself against modern progressive ideas.

On the other hand, Christianity stands for what is best in the world. It stands for national righteousness, the only foundation of national permanence. It stands for all that is truly patriotic. It gives to all men a sure hope of life everlasting.

A FORTUNE IN A CLOCK.

A man in Vienna possessed as an heirloom an old clock made early in the sixteenth century. He thought it was worth about \$10. One day a stranger came and offered him \$100 for it. The owner suspected that if it was worth that it might be worth more and so he investigated the matter. He soon received an offer of \$1,000 for it and finally sold it to the Kensington Museum, London, for \$20,000.

Current Thought and Incident.

INDIAN CENSUS OF 1901—Continued.

PART II.

Purdah.

There is a great variety of custom in India with regard to the *purdah* or *zenana* system, of the seclusion of the women of a family. In the Punjab it is very strict. Here in Calcutta, at the time of the Coronation procession and illuminations, a few days ago, out of the hundreds of thousands of spectators about the streets not one in a thousand was a woman. In Bombay the *zenana* system is not so strict. In Madras, as anyone can see who visits the town, it is practically non-existent. This is characteristic of the whole presidency, as shown in the Madras Report, vol. xv, page 53, which says: "In this Presidency the seclusion of Hindu women behind the curtain is very rare, even those of the highest castes going about in public." There is a certain amount of *purdah* amongst the Mahomedans, but Mahomedans form only six per cent of the total population of the Presidency.

The number of women behind the *purdah* is also small in Assam, (vol. iv, page 55), and in other parts of India there is a variety of practice. All this is very encouraging for the future. As India becomes more and more unified, and intercommunication becomes more and more free, this great block of the population in Southern India, and the various other communities and castes scattered all over the land, that have never known the *purdah*, will be an immense help in the formation of that enlightened public opinion which will eventually set all the women of India free.

Marriage.

The following table is compiled from the figures to be found on the pages and in the volumes of the Indian Census as follows: Bengal, vol. vi a, page 30; N. W. P. and Oudh, vol. xvi a, page 42; Punjab, vol. xvii a, page vii-x; Bombay, vol. ix a, page 51; Central Provinces, vol. xiii a, pages 58 et seq; Madras vol. xv a page 30.

Table showing the number of girls and young women out of every hundred of each age who are unmarried at the periods of 0-5, 5-10, 10-15, 15-20 and 20-25.

OUT OF EACH HUNDRED GIRLS AND WOMEN AGED

	0-5	5-10	10-15	15-20	20-25
Bengal	79	84	40	8	2
N.W.P. and Oudh	99	89	45	10	3
Punjab	100*	96	71	23	4
Bombay Pres.	98	88	51	15	4
Cent. Provinces	99	90	61	20	†
Madras Pres	99	95	76	29	5

In the foregoing table I have reduced the figures, to be found on the pages already indicated, to proportionate terms. Statistics may be accurate, but nevertheless misleading, unless looked at from the standpoint of proportion.

Baby Wives and Widows in Bengal.

For instance, there are 3,901 babies in Bengal under one year old who are wives, and 538 who are widows. Now we do not have the facts properly before us, if we know nothing more than that. It is necessary to place these

* One-eight of one per cent. under five are married in the Punjab at this age. † Figures not available for this age.

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figures beside a third fact, that there are altogether no less than 1,143,210 baby girls in Bengal under one year old. Then, dividing this third figure by the first and second, we find that one, out of every 923 baby girls in Bengal under one, is a wife, and one out of every 2,125, is a widow. Now we have a statement from which it is perfectly lawful for us to make any reasonable deduction we like.

Child Marriage.

It is interesting to note the growing light amongst both Indians and Europeans on this subject. Only one English Superintendent repeats the gross old superstition that child-marriage is "necessary for the climate."* The Madras Superintendent says on page 54 of vol. xv., "Married, no doubt, usually only means betrothed, but it may be safely assumed that when once a girl is married consummation occurs as soon as physical circumstances permit and therefore a large proportion of early betrothals means a correspondingly high percentage of early consummations and of early births from immature mothers. This circumstance might naturally be expected to exercise a very prejudicial effect on the longevity and vitality of the sex, and even to be the cause of a considerable number of deaths in it, and such statistics as are available on the point go to show that this in fact is actually so." On page 85, he goes on to speak of child-marriage as "this unhappy practice," and quotes from ancient Hindu literature to show that the practice was there discountenanced, (pages 57 and 58), and further, on page 69 "It must be obvious to the least thoughtful that to marry a boy to a child-wife must establish a family which is unlikely to be able to maintain itself in comfort, and must hamper the young husband in his education." Khan Bahadur Munshi Ghulam Ahmed Khan, the Census Commissioner for Cashmere, says on page 88 of vol. xxiii, in reference to Hindus who marry their children early, "The natural outcome of this is a feeble offspring, incapable of any hard work or labour, unlike their *confreres* Mohammedans who are strong and well built." The Bengal Superintendent speaking of the opinions of the higher classes of Indians, on page 257 of vol. vi, says, "It is thought that early marriage interferes with a boy's studies, and many consider it desirable that he should be in a position to earn his own living and to support a wife before he is allowed to marry." And again, on page 260 of the same volume, "The conviction is spreading amongst the educated classes that early marriage is in many ways undesirable, and their wives are gradually affecting, not only their own practices, but also those of the classes below them." The Superintendent of the Central Provinces Report says, on page 123 of vol. xiii, that a tendency has arisen among the higher castes "to postpone the marriage of boys until their education has been completed." The Superintendent of the Census Report of the State of Gwalior, says on page 128 of vol. xxi, that "There seems to be a general consensus of opinion that "early consummation of marriage results in weak offspring." All these "signs of the times" are extremely cheering, and indicative of the dawn of a better day for India.

* The barbarous teaching of the modern pundits, from which numbers of the better classes are revolting, is that the dawn of sexual life in the growing child, is the proper time for the consummation of the marriage, of which the first ceremony of unbreakable betrothal may have taken place at any time previously, from infancy upwards. The ideal age of marriage, from a physiological point of view is when the bony frame of the prospective husband or wife has finished growing, which is not until years later. We do not read in the Hebrew sacred writings of any necessity for child-marriage in Palestine and Arabia 3,000 years ago. Nor is there any necessity for it in India to-day. The superintendent of the Assam Census says on page 84 of vol. iv, that "the strange phenomenon" of child marriage, in India, is practically without a parallel in the rest of the world.

Widows.

The following table, compiled from the same sources as the last table, will be of interest. It shows the number of widows out of every thousand of women and girls living at the age periods 0-5, 5-10, 10-15, 15-20, and 20-25, and also the number of widows out of every thousand of women and girls of all ages.

OUT OF EACH THOUSAND GIRLS & WOMEN AGED

	0-5	5-10	10-15	15-20	20-25	All ages.
Bengal	2	8	26	55	85	200
N. W. P. and Oudh	1	4	12	27	52	171
Panjab	0*	1†	4	17	36	143
Bombay	1	7	30	58	83	190
Presidency	1	4	16	54	**	176
Central Provinces	0†	2	2	33	71	187
Madras Pres.						

It will be seen that the Panjab figures are lower than those of any other Indian province. This is partly on account of the fact that child marriage is much less common in the Panjab than elsewhere, as will be seen by the first table. But it is also partly due to the interesting custom of the Hindus of the south-west of the province, as detailed on page 217 of vol. xvii, Panjab Report. They allow of the undoing of the marriage bond, by certain simple ceremonials, in case of dangerous illness of one or other of the children, so that in case of death the survivor is not considered widowed, and Brahminical rules do not apply.

It is interesting also to notice throughout the reports, that widow remarriages do take place in thousand all over India though not generally with the highest Brahminical rites, nor amongst the highest castes. The Bengal Superintendent says on page 217 of vol. vi, that "widows re-marry more freely now than they did even ten years ago," and on page 250, "In Behar and Orissa all but the highest castes allow their widows to marry again, and the practice is quite as common amongst the clean castes as it is amongst those that are generally regarded as impure." This statement is important and encouraging, when we remember that Behar and Orissa have a joint population of twenty-eight millions.

The Rajputana Superintendent names on page 126 and 127 of vol. xxv, a number of castes who permit widow re-marriage.

The Superintendent of the Census in the Assigned Districts of Berar says on page 177 of vol. viii, that only a few castes restrict widow re-marriage, and nine castes occupying a good position allow re-marriage of widows.

There are numerous other references in the various reports to this question. All these things are good auguries for the future emancipation of all India from the thralldom of custom which now bind down portions, but not the whole of the population.

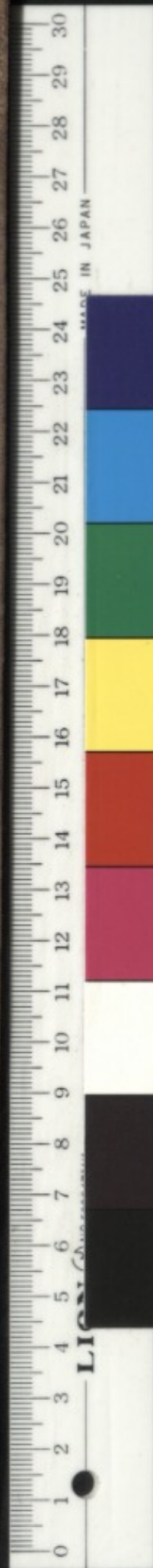
To be concluded next week.

* Or, one out of 36,600.

† Or, one out of 1,450.

‡ Or, one in 3,889.

** Figures not separately available.



THE UNIVERSALITY OF THE GOSPEL.

The Gospel of Jesus Christ, in comparison with the other religions of the world, is distinctive in its universal application to the spiritual needs of men. The religions of human origin have met, measurably, the ethical requirements of man's moral nature; have elicited, in a manner, the spirit of worship that is found among all peoples; have satisfied, partially, the requirements of his spiritual being; but because of their finite conception they have borne the imprint, to a greater or lesser degree, of their human beginning and the complexion of their racial originator, and consequently have been confined largely within racial limits, and have failed to meet the needs of the world. Christianity, the expression of God's love incarnated in the divine Son, bearing the impress of the heavenly Father's mercy, reaches out into all the world, and because of its divine originator, who was familiar with the needs of his own creation, and who intended by it to give, through the Holy Spirit, a new life, meets the vague gropings of the human heart and leads the seeker into the path of truth. It is co-extensive with the creature's need and the soul's longings. Universal in its purpose it becomes universal in its blessings, and entering into the strongholds of heathenism, provides and reveals the better way. While all the human forms of the world's religions weaken and disappear, the Gospel in its wide-spreading influence is filling the earth.

The adaptability of the Gospel of Christ is that which makes it tend toward universality. Its teachings, simple enough for the most unlettered to understand, are deep enough to provide a basis of study for the veriest sage. Its promises, that prove the sure foundation for the credible spirit, prove themselves eternal truth to the most ardent skeptic. The king upon the throne discovers in the Gospel that which satisfies his soul, and the disconsolate outcast, getting a glimpse of the father falling on the neck of the returning prodigal, hastens from his habitation of sin and returns to the father's house. The millionaire discovers the value of the treasures in heaven, and the pauper beholds as his abode the mansion of light. The moralist recognizes a fuller code of morals than that which he has evolved by his own efforts, and beneath it he finds the basis of motive that invests it with new significance. The scientist reaches the limit of human investigation and in "in the beginning God" discovers his first cause, and in God's evolution of love the foundation of belief. The anglican world, the latin world, the grecian world find the Gospel, in adaptability, universal because of the universal God, and the universal Christ who offered up himself as the sacrifice for the redemption of all peoples, and kindreds, and tongues.

The non-exclusiveness of this Gospel opens wide its doors to those in all conditions of life. No sin is too great to bar entrance, no crime too heinous to put one without the pale of its promised forgiveness, no life too deep-dyed in sin that it may not be washed whiter than snow. No credentials are necessary to obtain entrance into its blessings, save belief in Jesus—the mighty to save. No sacrifice is required but the sacrifice of the broken heart and contrite spirit. No fitness is demanded other than the recognition of the need of him who would be the helper. The wide-spread invitation is given without restriction, "Come unto me and I will give you rest," and accompanying it goes the promise, "Whoso cometh unto me shall not perish but have everlasting life." The aching heart, the troubled spirit, the despairing soul—wherever it exists—is sufficient introduction to open the gates of mercy and love. Because of that non-exclusiveness of the Gospel it

becomes the spiritual city of refuge to many a harassed one. In the light of its accepted blessings the Kingdom's influence widens.

In the unselfishness of the Gospel's adherents is found the means of its development. As sharers of the mysteries of God the redeemed lives become the witnesses to the truth of its teachings; laborers together with God the love of the father is reflected in the lives of his children; as servants willing to obey the disciples go out in word and deed to emphasize and repeat the invitation "Come thou with us," not that new recruits may be added to the ranks, or that another helper may be numbered with the workers, but that blessing may be vouchsafed—"we will do thee good." Light cannot be hid. Life cannot be restrained. Christianity cannot lie dormant. In carrying out the necessity that is imposed upon the disciple the divine purpose finds its accomplishment. In the living of the life that the Gospel inculcates Andrew findeth his brother, and from pole to pole and occident to orient the truth is flashed forth, and will continue so to be until the kingdoms of this world become the kingdoms of our God and his Christ.

In the glorious results of nineteen centuries the Church and the individual find their encouragement, and the "Go ye into all the world and preach the Gospel to every creature," becomes the rallying cry. His kingdom shall never perish from the earth. The work will go on until from every land and nation the swelling chorus will burst forth in mighty volume, "All hail the power of Jesus' name, and crown him Lord of all."

The Presbyterian.

THE MISREPRESENTED OWL.

Like many solemn-faced people, the owl is misunderstood. The superstitious have slandered him, and his sour, academic visage has alienated him in the popular mind from birds of light and song. In the "Nineteenth Century and After," Mr. R. Rosworth Smith defends him from the charges of the ignorant and the frivolous. These are two anecdotes which Mr. Smith records from his personal experience:

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"While the female brown owl is sitting, the male bird usually keeps watch on an adjoining tree, ready to do battle for her and hers against all comers. Many years ago in the parish of Stafford, I was swarming up an elm tree toward a large hole which seemed likely to contain some treasure. When I was a few feet up I felt a heavy blow in the middle of my back, as if my companion had thrown a clod of hard earth at me. Turning round, I saw a brown owl fly back to his post in an adjoining tree, whence he had made his descent upon me. I continued my climb, and the same attack was delivered with even greater force a second and a third time. In the hollow, which at last I reached, I found the wife sitting in undisturbed repose above her young, and the husband, having I suppose, sufficiently delivered his soul by his three charges, and thinking that there was nothing further to be done, and that no harm was meant, now looked on as calmly as his wife.

"Owls, I believe, always pair for life, and their affection for one another is at least as marked as that for their young. Some years later I was tapping with my climbing stick another elm tree in this same field, three hundred yards away, expecting to see a jackdaw scuttel out of his hiding-place. Instead of that, a brown owl slowly poked his solemn-looking head out of the hole, and remained there, looking down upon me with its big, mournful, dreamy eyes.

"I climbed the tree. The owl did not stir an inch. I lifted it gently out. Owls, as I have said, are always thin, not much else than feathers; but this one, from its weight, seemed to be feathers, nothing else at all. Its eyes slowly gazed; it turned over on its side, and died in my hand. I blew its fluffy feathers apart to see if I could unravel the mystery of its death. There was one tiny shot-hole in its skull, and on inquiry I found that some few weeks before a boy, anxious, like others of his kind, to 'kill something,' had fired at a big brown owl which had come lumbering out of an ivy tree, its winter resting-place. The bird had quivered as he struck it, but had not fallen to the ground, and, escawing for the time, had evidently been dying by inches ever since in the hollow in which I had found it; while her mate, faithful unto death, had kept her supplied with mice and rats, several of which, quite recently killed, I found in the nest or stored in the hedge below."

LIGHT TELEPHONY.

Recent experiments by Ernst Ruhmer, the inventor of light-telephony, have drawn attention afresh to that wonderful application of the powers of selenium to practical uses. Selenium is a substance varying in electrical resistance on exposure to light. Alexander Graham Bell was among the earlier investigators to utilize this remarkable property. Professor H. T. Simon and W. Duddell succeeded in making some successful talking arcs. Mr. Ruhmer has ingeniously combined the apparatus of Bell, Simon and Duddell, and has successfully transmitted speech over a beam of light over four miles in length. The vital part of his apparatus

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is a selenium cell, which responds very rapidly to variations in illumination. Two copper wires are employed, wound spirally side by side around a cylinder of porcelain which, after the wires have been covered with selenium, is placed inside of a globe which is exhausted. The cylinder is mounted with a butt similar to an Edison incandescent lamp, and resembles a candelabra lamp. In the Ruhmer experiments an arc lamp with a flaring arc six to ten millimeters long is employed, using an "E. M. F." of 220 volts. For the transmitting end Mr. Ruhmer uses a carbon transmitter and a battery superimposing waves on the arc light circuit. The beam of light is reflected to some distant point, where it is received by a parabolic reflector, in the focus of which is placed a selenium cell connected with a battery and a pair of very sensitive telephone receivers. Mr. Ruhmer has conducted extensive experiments both by night and day, and even during fog or rain, on the outskirts of Berlin, where a huge mirror is installed in a substantially built station house.—Zion's Herald.

We sleep in peace in the arms of God when we yield ourselves up to his providence, in a delightful consciousness of his mercies; no more restless uncertainties, no more impatience at the place we are in; for it is God who puts us there and who holds us in his arms. Can we be unsafe where he has placed us?—Fenelon.

Thy word is a lamp unto my feet and a light unto my path.
—Psa. cxix. 105.

1 WORD of God incarnate!

O wisdom from on high!
O Truth unchanged, unchanging!
O Light of our dark sky!
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

2 The Church from her dear Master

Received the gift Divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ the living Word.

3 It floateth like a banner

Before God's host unfurled:
It shineth like a beacon
Above the darkling world:
It is the chart and compass,
That o'er life's surging sea,
Mid mists and rocks and quicksands,
Still guide, O Christ, to Thee.

4 O make Thy Church, dear Saviour,

A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face!

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4 ANNAS PER 1000,**FOREIGN TELEGRAMS.****INDIGNATION MEETING IN LONDON.**

London, Sept. 30.

A great demonstration representing all parties and creeds was held at St. James's Hall, London, last night, in protest against the outrages in Macedonia. The Bishop of Worcester presided. Sympathetic letters were read from the Archbishop of Canterbury and the Bishop of London, and resolutions were adopted urging the abolition of Turkish rule and the formation of a relief fund.

BRITAIN AND THE REFORMS SCHEME.

It is understood that Great Britain is now urging Russia and Austria to extend and improve the reform scheme, especially providing machinery to ensure its being carried out.

INDIAN CAMELS IN SOMALILAND.

Allahabad, Sept. 30.

News has reached the *Pioneer* from Somaliland to the effect that the Indian Camel Corps has been rendering splendid service. The Indian Camels are reported to get through five times the work of the Somaliland camels. This is interesting as confirming General Egerton's recent report which contained a contradiction of certain statements to the contrary effect from a news paper correspondent.

THE RESIGNATION OF MINISTERS.

London, Oct. 1.

Letters from Mr. Ritchie and Lord George Hamilton tendering their resignations have been published. Both are dated the 15th September, and declare unequivocal adherence to the principles of free trade.

FATAL ACCIDENT AT SIMLA.

Simla, Oct. 1.

During Lord Kitchener's absence on the frontier it has been the custom for his mail phaeton and pair to be driven on the Mall in the early hours before active traffic commences on the roads. This morning, while the horses were being exercised near Boileaugunge Bazar, the phaeton and horses, with the Daroga, Karim Beg, who had been many years in the service, went over the khud and dropped some 80 feet. The daroga and one horse were killed on the spot, and the other horse badly injured, the carriage being smashed to pieces. The daroga's son was driving at the time, but he and two syces escaped.

TURCO-BULGARIAN FIGHTING.

London, Oct. 2.

Desperate fighting is announced at Sofia to be proceeding between the Turks and Bulgarians in the districts of Razlag, Melnek, Demirhissar and Nevrokop.

ABYSSINIAN CO-OPERATION.

London, Oct. 2.

The Somaliland columns are expected to advance at the end of the month.

It has been arranged that the Abyssinians will again co-operate.

RECONSTRUCTION OF THE CABINET.

London, Oct. 3.

It is understood that Mr. Balfour has completed the Cabinet, but the announcement is deferred till Monday.

DETAILS OF THE FIGHTING.

The contradictory reports of fighting and massacre at Raslog are gradually taking shape. An attempt was made to organise a rising of Bulgarians in the town and district, but the Turks were forewarned, and consequently the uprising of the 28th ultimo, notwithstanding much bomb-throwing, was fiercely quelled and the Bulgarian quarter burned. The insurgent leader Zontcheff came to the aid of the inhabitants, and two days' desperate fighting ensued and ended in the flight of the insurgent across the frontier, escorting hundreds of refugees.

POLITICAL VIEWS.

London, Oct. 4.

The Pope has issued his first Encyclical in which he says his only programme is to re-establish the Empire of Christ on earth, and calls upon his bishops to co-operate in this work by adherence to the doctrines of the Church. He emphasises the necessity of devoting attention to the education of the young while inculcating the people's duty to submit to their Governments. His Holiness claims complete independence for the Church.

VISIT OF BOER GENERALS.

London, Oct. 3.

Generals Botha, De wet and Delarey are going to India to induce the irreconcilables to return to South Africa. They probably start on the 15th instant, and after spending some time in India will proceed to Europe.

EUROPEAN OFFICERS WITH THE ABYSSINIANS.

London, Oct. 4.

A telegram from Jibutl states that two British and two Italian officers have arrived there to join the Abyssinian forces in the new campaign against the Mullah.

THE SECRETARY FOR INDIA.

London, Oct. 5.

Mr. Brodrick has been appointed Secretary of State for India.

THE DUKE OF DEVONSHIRE RESIGNS

The Duke of Devonshire has resigned, and the King has accepted his resignation.

THE NEW MEMBERS.

The following are the new Members of the Cabinet:—

Mr. Brodrick. Secretary for India.
Mr. Austen Chamberlain. Chancellor of the Exchequer.
Hon. Alfred Lyttelton. Secretary for the Colonies.
Mr. Arnold-Forster. Secretary for War.
Mr. Graham Murray. Secretary for Scotland.
Lord Stanley. Postmaster-General.

AUSTRO-RUSSIAN AID TO REFUGEES.

Austria and Russia have notified the Porte that, while insisting upon the execution of reforms, it is their urgent duty to assist the peaceful victims of the deplorable cruelties and excesses committed by the Turks in suppressing the disorders fostered by the revolutionaries, by supporting the starving, repatriating refugees and restoring destroyed villages. The notification was conveyed in identical telegrams to the Austrian and Russian Ambassadors as the result of the imperial conferences mentioned on the 1st instant.

REPORTED EXCESSES.

There are increasing numbers of refugees entering Bulgaria all along the frontier, bringing reports of wholesale slaughter, pillage and burning. The districts of Banisko and Meivie, where Bontcheff and Yankoff are directing the insurrection, are in flames and the Turks say that twenty villages have been destroyed and 2,000 Turkish inhabitants of Banisko killed.

Meanwhile Bulgaria is hurrying troops to the frontier.

A TURKISH CHECK.

It appears that with the arrival of Zontcheff at Razlog, the Turks sustained a severe temporary check; 85 Turks wounded there have arrived at Salonika, and more at Serres.

PRESS AND PUBLIC OPINION.

With the exception of the *Standard*, which laments the disruption of a powerful party, the Ministerialist press approves the reconstructed Cabinet and the introduction of new and young blood. Public opinion, however, is disposed to think that the Cabinet is shaken, especially by the resignation of the Duke of Devonshire.

BISHOP MACARTHUR ON INDIA.

Bombay, Oct. 6.

In the course of a farewell letter to the people of the diocese, the Bishop of Bombay says that from educated Indians he has been conscious of a comprehensive tolerance, and personally he has encountered no bigotry, narrowness, antipathy or aloofness on account of the creed he represents. Indians have seemed to him to be intelligent and large-hearted enough to welcome the co-operation of all educated men who desire to serve the community. In that part of society of India which professes Christianity there is much that one would prefer to see different from what it is, but there is one feature in it which causes thankfulness—its concord and friendliness.

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1. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr Huntly. 320 p., 12 mo. Boards 4 as. and Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.
2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 annas. Published also in Roman Urdu at same price.

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